# UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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## EDITORIAL.

J. LL. J.

### RELIGION AS AN ECONOMY.

Of course the Religion of outward form of social respectability must be classed among the extravagancies. It is one of the last luxuries that wealth brings. But there is a religion that is a veritable economy. And the poor of all people can least afford to avoid its demands or evade its ministrations. Vice of all things is the most extravagant. Sin is never economical. The passions never count the cost. It is religion that reduces our needs and increases our resources as nothing else does. As the soul grows the needs of outward baggage decreases. The privileges of going afoot brings greater delight to the noble than a coach does to the selfish. Thoreau found more to delight his soul on the banks of Walden pond than the heavy eye of the irreligious finds in art-laden Europe. "Why go to Italy to see the marvels of a sunset while you have it at your own back door?" asks Emerson, and it was piety that dictated the question. We are too ready to admit the validity of this plea of poverty, made as an apology for duties neglected, for churches unsupported. The cigars of one month will pay the pew rent for one year for most men who "can't afford to go to church." The three great poverties are want of time, of strength and of money. And religion is the eco omy that will accumulate f r us capital of each kind. How much time is wasted that we do have. And there is strength enough in the weakest to accomplish wonders when we are aroused by a high purpose, sustained by a high faith. When all the energies are fused by a great love, there are no weak ones; as the experience of the last war proved. We pine and die daily from a disease that medicine can not reach. Our very bodily ailments, we are beginning to learn, are to be reached through moral rather than physical forces. The true church ought to be placed high up among our list of life's necessities. And the true minister is just as much a bread winner as the butcher or the baker. And the true economist will be just as prompt in the payment of one bill as another. We should never more "beg" (!) for church or ministers, if they are paupers let them die. But if they do contribute to that wealth that makes the mechanic, who has a clear title on the landscape, the peer of

"Cleon, who hath a million acres,"

let their claims be manfully recognized. Not more greenbacks nor yet better crops, but a little more Golden Rule is that which will bring better times to the laboring classes. A little top-dressing of soberity and integrity would greatly increase the bread-producing power of our western prairies.

### UNITY HYMNS AND CHORALS.

This book at last lies before us. In every way a result worthy the loving care and pains-taking labors of the editors. It is a book strikingly original and unique in many respects. The mechanical device of cut leaves gives within the same covers two books, one quite independent of the other. Considering the excellency of the workmanship, its size and quality, it is an exceptionably cheap book. In turning over its leaves we find much matter that is familiar as Literature but novel as Hymns. It is a surprise, and we confess something of a shock, to find the ringing lines of Lowell's "Crises" and Sutton's "How beautiful it is to be alive" trimmed and rounded off to the proportions of hymns. But when we remember that much of the choicest psalmody of the Christian church were originally contributions to letters, and that they have found their way into Hymnology by a round-about way, we cannot doubt that these and kindred selections when once domesticated in our Hymn-books will become indispensable in our Services of Song.

Another striking feature of the book. The Editors have shown a great willingness to let the Liberal Thought in Religion do its own singing. We can but feel that here, more effectively than in any book we know of, the Gospel of Freedom, Fellowship and Character in Religion is allowed to hymn itself. An approximate classification of authors shows that fifty-four out of the ninety-eight authors here named are of the Liberal

school in Theology. Thirty-two are Orthodox; twelve unknown to us. While the prolific "Anon" contributes twenty-two hymns. Nearly one hundred and fifty hymns out of the two hundred and fifty are written by the Liberal writers. Seventy-three by the Orthodox. This book reassures the timid devotee. It proves that Piety and Poetry have nothing to fear at the hands of truth-seekers. It demonstrates that nothing is so poetical as Fact, and the nearer Truth and Nature we are the more poetry in the soul. The native fields of rational religion are fertile, and these editors were wise enough to go and gather freely of the flowers that grow thereon. We welcome this book as a most valuable and much needed contribution to the devotional life of the Liberal churches that could not afford the more costly compilations. But not the less do we welcome it as an Anthology of the soul, a book of helpful poetry. The ideal arrangement beginning with Aspirations and passing through Duty, and Trust to Blessedness and Praise is typical of the spirit of the book. Whittier the Quaker, the Silent Worshiper, contributes the largest number of hymns—twenty-one in all, and Samuel Longfellow comes next, fourteen in all, proof that to those who cannot sing there is here a book of most helpful reading. In both ways we expect it to become a much endeared volume to many.

## THE UNITARIANS.

As will be seen in our advertising columns the Unitarians meet next week at Saratoga in their Ninth Biennial Conference. The conference was organized in 1865 in New York city. The second session was held in Syracuse, N. Y., the third and fourth sessions in New York, the fifth in Boston, and the last three at Saratoga. The meetings have constantly grown in numbers and social interest as well as in breadth of spirit and in missionary courage.

To the Unitarians is offered a clear field of great significance to America if they have the foresight and the prophet's courage to occupy the ground. It is for them to sound forth the gospel of common sense in Religion, of practical righteousness as the end of all Piety. It is for them to apply reason to the problems of religion, to consecrate science to the service of morality, to exalt character above all forms, love above all creeds, services above all ritualism. Theirs is the gospel, as yet largely unenforced, which insists that there is a divinity in every heart that is human, aye, in every pulsing life that reaches up towards the human, that

"All life is sacred, precious everywhere,"

and that that is deceptive piety that does not recognize this divinity. It is theirs to teach this generation that God makes his revelations many, through the teeming life of Humanity ; that the human mind is so constituted that in the long run its thought-trains run upon the tracks of God. The sentences of every bible are subordinated to the Divine Bible of human experience, every would-be special revelation is to be tested by the larger universal revelation of law. The Hebrew bible is to them a help and not a fetter, Jesus a brother and not a king, a teacher and not a substitute an example but not a vicarious redeemer. To the Unitarian the church host, from Pope to Parson, are fellow workers, but in them is vested no whit of authority to curb the judgment or silence the inquiring mind.

To be more explicit, the Unitarian has an opportunity, that no other church has, of saying to the intellect, be absolutely free, search for the truth in every quarter, christian or heathen, Bible or science ; of teaching that Character is the ultimate test in religion as in life, and that the paltry distinctions of creeds and forms are grievous obstacles to the progress of the individual and the race. While bowing with reverence before the besetting mystery of being, they yet believe that with the growth of knowledge there comes the decline of miracle and that when all is understood the supernatural will become most natural and goodness the product of nature's well-tilled field.

To fulfill its mission the Unitarian conference at Saratoga must grapple with the highest problem of co-operation, viz., unity in diversity. Other churches seek to organize on similarity of belief, this, notwithstanding a dissimilarity in opinion. They glory in an uniform, these in a *multi*form ; and this can be realized only by hard work for disinterested ends. Idlers are never united. The police courts are busiest after a holiday. The savage comes up when not kept down by hard work. It is a forward look that preempts the future. "That culture is defective that does not arm a man," says Emerson. Will the Unitarians of America arm themselves, is the question. They need an attack of heroism.

A great multitude gathered next week at Saratoga, the luxurious pleasure ground of the opulent, may be an ominous sign of weakness if they came for the idle pleasure of seeing the lion and hearing him roar, or for the blissful sensation of being counted in with such an eminently respectable throng. Great numbers will be a happy augury of noble issues only when the numbers are moved with a great eagerness to do great and good things.

## SALVATION BY SINCERITY.

The magazine article of the month is Edward Everett Hale's paper in the *North American Review* of September on "Insincerity in the Pulpit," in which he arraigns the pulpit of America for its "half-heartedness." "Preachers," he says, "are called cowards and insincere." "The American people have a grave suspicion that the preachers do not say all they know." Men are learning to think of preaching as the "science of concealment."

The startling thing about this paper is that it is startling. That such statement coming from so moderate and truth-loving a soul as Mr. Hale's should cause such a flutter, which has not been allayed by any sufficient denials, shows that the contradiction between what the preachers in popular pulpits think they ought to preach and that which they are reading and thinking about, has grown so gradually that the preachers themselves scarcely realize it. The creeds have been unconsciously neglected by the student, while they have been scrupulously cherished by the unthinking devotee; hence the fatal blight of insincerity concerning them on the part of the pulpit.

A prominent member of the Methodist pulpit in one of our far western States informed us the other day that he was a believer in the philosophy of evolution; to him the atonement was simply a moral and not a sacrificial one; the Bible a precious literature and not an infallible book. And this he says is Methodism to-day; if so, there is need of immense courage in the Methodist pulpit to say it, else Methodism dies by the blight of insincerity. Salvation comes through the "unleavened bread of sincerity," says Paul. Sincerity always saves. Even the five-pointed spear of Calvinism has prodded laggard souls into quicker paces on their journey heavenward when sincerely handled. Not the wooden beads or the prayers nearly as wooden, but the sincerity the poor devotee puts into them saves her from sinking into absolute discouragement or petulance as she bends over her steaming washtub. Naught that the priest can do, but the sincere contrition which the wayward woman pours into the confessional, lifts the load from her clouded heart. In that Ministration of Sincerity God touches His child and she is strengthened.

No more sickening sight is shown to us in the pages of ecclesiastical history than the picture of poor Simon Stylites chained to his stony pillar, thirty feet in air, voluntarily accepting this life, for thirty years "Battering the gates of heaven with storm of prayer," until his flesh rotted from his bones. And yet the mad sincerity of this Syrian monk was a radiant light set into the dark background of the fifth century. It did touch heathen hearts with a sense of the divine sancity of life and wooed many towards the better light of christianity. What a pitiable waste of human life and human treasure was that which the eleventh and twelfth centuries witnessed when all Europe went trooping eastward in a hopeless search for an empty grave. Hundreds of thousands of lives were destroyed. The only redeeming point in the whole history of the crusade is the strange and wierd sincerity which inspired it, and this sincerity was its power of life unto Salvation, out of which was born the graces of chivalry—much of the civilization of modern Europe. Aye, this demoniacal *zeal* to destroy the infidel was overruled by the divine *seal* of sincerity, which it bore: and made of it instead, the fire that fused the triple links of fraternity, that united in fellowship the three sister religions, Israel, Islam and Christian, as is shown so beautifully in Lessing's 'Nathan the Wise."

The Pope *is* the "Vicegerent of God on Earth" to many until he becomes a diplomat, then he becomes the greatest devil on earth because the sublimity of his pretentions deepens the enormity of his insincerity. The wafer, the confessional and the communion table *are* all means of salvation until the clergy and laity begin to smile and wink at them, then they become a snare and a blight. The pulpit *is* the most exalted position ever occupied by man; not to be exchanged for crowns or swords; greater than kings or belted knights is the preacher as long as he is the chosen chalice that holds the *sincere* honey, strained from all the wax of compromise and expediency, but when he begins to put padlocks on his lips, defer his inspirations, postpone his explanation until people are ready for it, then is he dull, dead lumber, loading down the car of progress. Would he wait until the people are ready for the larger thought concerning God, Christ, Bible, Heaven, Hell, he must wait until the story of his degeneracy is closed in death. That he may be taken out of the way of the Divine ray which he obstructs. A squint eye under the Hebrew code disqualifies one from officiating at the altar. So this moral strabismus that squints towards the consequences of an unwelcome truth on the audience still debars one from becoming a priest of the soul. With Mr. Hale we will say that a preacher is not called upon to air his doubts in the pulpits, but he is to proclaim there his certainties, give to his people his latest inspiration else he looses the Saving Power of Sincerity.

# Contributed Articles.

## SUMMER-CHEMISTRY.

W. C. G.

*What does it take*
*A day to make —*
*A day at the Bear Camp Ossipee?*

White clouds a-sail in the shining blue,
With a shadow dropt to dredge the lands;
A mountain-wind, and a marching storm,
And a sound in the trees like waves on sands;
A mist to soften the shaggy side
Of the great green hill, till it lies as dim
As the hills in a childhood memory;
The crags and the ledges silver-chased
Where yesterday's rainy runlets raced;
The back of an upland pasture steep,
With delicate fern-beds notching wide
The dark wood-line where the birches keep
Candlemas all the summer-tide;
Brown-flashing across the meadow bright
The stream, to gem its malachite;
And, watching his valley, Chocorna grim!
And a golden sunset watching him!

Add—fifty lives of young and old,
Of tired and sad, of strong and bold,
And every heart a deeper sea
Than its own owner dreams can be;
Add eyes whose glances have the law
Of coursing planets in their draw;
Add careless hands that touch and part,—
And hands that greet with a heaven's sense;
Add little children in their glee
Uprunning to a mother's knee,
Their earliest altar; add her heart,
Their feeble, brooding Providence:—

Add this to that, and thou shalt see
What goes to summer-chemistry,—
What the God takes
Each time he makes
One summer-day at Ossipee.

Bear Camp River House, West Ossipee, August, 1877.

## IN TWOS.

W. C. G.

Somewhere in the world there hide
Garden-gates that no one sees
Save they come in happy *twos*,—
Not in ones, nor yet in threes.

But from every maiden's door
Leads a pathway straight and true;
Maps and surveys know it not;
He who finds, finds room for two!

Then they see the garden-gates!
Never skies so blue as theirs,
Never flowers so many-sweet
As for those who come in pairs.

Round and round the alleys wind:
Now a cradle bars their way,
Now a little mound, behind,—
So the two go through the day.

When no nook in all the lanes
But has heard a song or sigh,
Lo! another garden-gate
Opens as the two go by!

In they wander, knowing not;
"Five and Twenty!" fills the air
With a silvery echo low,
All about the startled pair.

Happier yet *these* garden-walks:
Closer, heart to heart, they lean;
Stiller, softer falls the light;
Few the twos, and far between.

Till, at last, as on they pass
Down the paths so well they know,
Once again at hidden gates
Stand the two: they enter slow.

Golden Gates of Fifty Years,
May *our* two your latchet press!
Garden of the Sunset Land,
Hold their dearest happiness!

Then a quiet walk again:
Then a wicket in the wall:
Then one, stepping on alone,—
Then two at the Heart of All!

## THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

### V.
### HERBERT SPENCER.

BY JAMES T. BIXBY.

There is perhaps no author in the civilized world at the present day whose declarations of opinion are awaited with more interest by all thinking minds, and whose views excite more vigorous and frequent discussion, than Herbert Spencer. He is one of those few original and independent minds, of an order above the transmitters of hereditary opinions or the facile popularizers or critics of other men's creations, who are themselves discoverers, who break the way into new fields of thought and who put their stamp on all which they touch. "He alone," as Lewes says, "has organized a system of philosophy," and the law of Evolution, round which his system is organized, is a principle that runs as deep, and when vigorously carried out, is as revolutionary, in Biology, Psychology, Ethics and Religion, as the law of Gravitation was in Astronomy.

As Herbert Spencer's career has been pre-eminently that of a thinker, it has been a very quiet one, containing but few incidents, of themselves, calling for attention. But as everything which may throw light upon the individuality of a great man, is of interest, a notice of the main points of his personal history, I presume, will be welcomed by the reader.

Herbert Spencer was born in Derby, England, April 27, 1820. He came of a race of instructors, father, grandfather and uncles having been teachers. As a child he was quite delicate, and was not urged in his studies. He did not read till seven, and his mind was never much loaded with book-knowledge. But his father encouraged him, all through his youth, to the observation of nature, and to find out as much for himself as possible. He was incited to think independent, and his inventive and constructive faculties were developed, as much as possible, by his father's suggestions and incitements. Spencer received a thorough mathematical education and was well read in the sciences,—but he never passed through the curriculum of any university. Born in circumstances that made a vocation necessary, he entered at an early age upon the profession of a civil-engineer, to which he devoted himself for several years. But his professional work did not monopolize his attention. He took a keen interest in political and social questions, and in 1842 he began to contribute to a weekly paper, a series of papers upon the "Proper Sphere of Government." In these letters he remonstrated warmly against the undue extension of government interference, and called attention to the natural processes of rectification in society as sufficient and preferable means of social adjustment.

His argument, though exciting marked attention, led him to see that to accomplish what he desired, he must base it upon deeper principles. He found no satisfaction in the bases of morality accepted in current ethical systems, and he determined at the age of twenty-six to write a work tracing moral principles to their root. Begun in 1848, this was published in 1850 under the title of "Social Statics." The central idea of the work was that of the continuous adaptation of the activities of human nature to the society surrounding it, and the doctrine that morality consists in such conduct as allows of the life of each and all to be together developed to their utmost perfection.

The success of the book enabled him to give himself up henceforth to the literary life, and his thoughts focused themselves about the still further elaboration of the great idea which he had struck, —that of social progress and its laws. He turned his attention particularly now to Biology and Psychology,—sciences which he saw were most intimately related, in any scientific view, with the investigation of social questions. In numerous Essays he discussed topics, affiliated to their elucidation, in which the thought of natural development rose into constantly increasing prominence in his mind. At last in 1854 he began to write his epoch-making work on the "Principle of Psychology,"—in which the idea that he had already presented in "Social Statics," viz: that there is an adaptation ever going on between living beings and their circumstances, was now given broader and deeper range. The relation between the organism and its environing condition was found to be involved in the very idea of life, and life itself but the definite combination of heterogeneous changes both simultaneous and successive, in correspondence with external coexistences and sequences. The degree of life varies with the correspondence, and all mental phenomena ought to be interpreted in terms of it. The Evolution of life is thus traced out from reflex action up through instinct, memory, reason, feelings and the will.

It was during the writing of this work that Herbert Spencer arrived at the general conception of Evolution in its causes and extent, as well as in its processes. This progressive change Mr. Spencer had already traced out as taking place in the advance of social arrangements, and in the genesis of the sciences. Now he extended it to the evolution of mind from the lower forms to the higher, and to the transformations undergone by all things, animate and inanimate. This universal extension led to the conception of a universal cause, necessitating it. To the full and orderly presentation of this great idea he henceforth devoted all his powers. In 1857 it was presented in outline in an article on "Progress, its Law and Cause." In 1859 the Prospectus of his "System of Philosophy based on Evolution," was drawn up. In 1862 "First Principles" were published; in 1867 the "Principles of Biology;" in 1872 the "Principles of Psychology," enlarged and revised; in 1874, "Part 1st of the Principles of Sociology," and in 1880, "Part 1st of the Principles of Morality," and now at the age of sixty he is busily working at the completion of his great philosophical system, in order that death or failure of his health, always delicate, may not surprise him while it remains still unfinished in some of its most important portions.

Such, in brief, has been the life of Herbert Spencer. Personally he is described as of slight figure, with the stoop of the shoulders and thinness of physique characteristic of the scholar. His face is calm and pale, with lips (if we may trust the engravings) showing refinement and sweetness of disposition, and eyes earnest and thoughtful. He is a fluent talker, decided in his convictions. A bachelor, he spends his mornings in literary labors, and his afternoons in recreation. Busy as he is in his abstract studies, he finds time to maintain a deep interest in the affairs of his country, being a thorough democrat, opposed to all fossil political traditions and unnecessary governmental interference, and especially detesting the showy and unscrupulous methods of Beaconsfield and the military school of English politicians.

In enumerating those characteristics and services which may perhaps entitle Spencer to be classed among "the Liberal Preachers out of the Pulpit," one of the things most worthy of mention is his *faithful devotion to the cause of truth.* While one-half of the world yield their minds more or less slavishly to the yoke of tradition and authority, and the other half think only of knowledge as a means of livelihood, and in cowardice or indifference leave truth to shift for itself, Spencer, both by word and example, has testified to the sacred claims that the truth, granted to the sight of each man, has upon him. Fidelity to conscience is an essential principle of his philosophy. The perfect law is the only safe guide, and each must contribute his inner-

most conviction, by frank utterance, to its realization. The moral sentiment developed in any worthy child of his age "was intended to be instrumental," he says, "in producing further progress; and to gag it or to conceal the thoughts it generates, is to balk creative design. * * * Not as adventitious, therefore, will the wise man regard the faith that is in him,—not as something which may be slighted and made subordinate to calculations of policy; but as the supreme authority to which all his actions should bend." There should be, he goes on to say, "no hesitation, no paltering about probable results, but an implicit submission to what is believed to be the law laid down for us. We are not to pay lip homage to principles which our conduct wilfully transgresses. We are not to follow the example of those who, taking '*Domine dirige nos*,' for their motto, yet disregard the directions given and prefer to direct themselves. We are not to be guilty of that practical atheism, which seeing no guidance for human affairs but its own limited foresight, endeavors itself to play the god, and decide what will be good for mankind, and what bad. But on the contrary, we are to search out, with a genuine humility, the rules ordained for us; we are to do unfalteringly, without speculating as to consequences, whatsoever these require; and we are to do this in the belief that then, when there is perfect sincerity, when each man is true to himself,—when every one strives to realize what he thinks to be the highest rectitude,—then must all things prosper."

This is admirable preaching, and Spencer has sealed his words by the example of his own life. He has lived in comparative poverty and obscurity till a few years back, just because he would not prostitute his remarkable abilities to those merely money-making tasks by which ordinary *litterateurs* gain a livelihood, nor use his pen to champion popular causes that he did not believe in. He has written consistently and steadily in the interest of civil progress and intellectual liberality. Though most cautious and careful in his statements, as well as in the positions he takes up, he has been entirely candid and without disguise in the proclamation of his opinions, and now for the last twenty-five years he has given himself up with a noble devotion to the exhaustive working out of a Synthetic Philosophy covering the whole field of knowledge, based upon his great idea of *Evolution*. It was while still in broken health from overwork, unable to write but three hours a day, without pecuniary resources and depending upon promises of support that were but partially redeemed, and in opposition, for the most part, to the prejudices of the generation he lived in, that he grappled with a philosophic enterprise so huge and complex that only the greatest of intellects under the most favorable conditions could hope (one would say) to accomplish it. But by his vigorous self-restraint and masterly systematic genius, the work has been carried well on toward completion. I think it is fair to say that as a literary worker Herbert Spencer has exhibited a lofty courage and most elevated aims, and that his self-sacrificing obedience to the vision of truth vouchsafed to him, exhibits a moral heroism which many professed Christians who never speak his name but with scorn, might well emulate.

As a wholesome power, in the next place, upon the course of English and American education, Herbert Spencer deserves grateful remembrance. His work upon "Education," though by no means so original as it seemed to many, exerted a strong and healthy influence. His hearty championship of the Sciences as a kind of knowledge of much more worth than Latin paradigms and Greek exceptions, was of service in the day when the branches of natural knowledge were struggling for even scanty recognition in our large public schools. He pleaded forcibly for due attention to the physical education of our youth as well as the stuffing of their brains; raised his voice against domestic cruelty and arbitrariness, and most persuasively presented the too much neglected truth that natural rewards and restraints of conduct are those which are most appropriate and effectual in modifying character.

*Concluded in next number.*

# THE STUDY TABLE.

Under this head will be noticed all books, pamphlets, and magazines received at this office from publishers, with price and such editorial comment as our space will admit; also such news of literary activities as will be most welcome to the liberal reader.

*Any publications noticed in this column can be ordered from this office.*

THOMAS PAINE, The Apostle of Religion and Political Liberty, by John E. Remsburg. Published by J. P. Mendum, Boston, pp. 134, 75 cents.

CRUSOE IN NEW YORK, and other Tales, by Edward E. Hale. Roberts Bros., Boston.

*The Dial*, a monthly index of current literature, Nos. 3, 4, and 5, July, August, September, 1880. Published by Jansen, McClurg & Co., $1.00 per year.

*The Unitarian Review*. September number, 1880, $3.00 per year.

*Atlantic Monthly*. September number, 1880, $4.00 per year.

## LITERARY NOTES.

"The Bodleys Abroad," a new book in this now famous series, is fully up in character to its predecessors. When asked to recommend a good book for a boy or girl, one is always safe in saying, buy a Bodley book, Houghton, Miflin & Co. $1.50.— Aldrich's new book, "The Stillwater Tragedy," is a simple story, pleasing, neither exciting nor sentimental, but not showing any great strength. Houghton, Miflin & Co. $1.50.——The many admirers of Mr. Philip Gilbert Hamerton will be pleased to learn that he is revising "Etching and Etchers" for a new edition. The paper is to be made expressly for the work, and the illustrations will all be new. Edition to be limited to 1,000 copies,——Little, Brown & Co, announce a new edition of "Parkman" in eight volumes, at $1.50 each a reduction of $1.00 per volume. This is the era of cheap books.——The September number of the *Contemporary Review* will contain the opening chapters of the Duke of Argyle's new work, "The Unity of Nature."——A. C. Armstrong & Son deserve the thanks of the lovers of sterling literature for the reduction in the price of the standard works published by them, as Hallam's complete works, from $17.50 to $7.50; Macauley complete, from $16.00 to $10.00; Charles Lamb, from $7.50 to $3.75.——The new volume by Robert Collyer, "Lectures to Young Men and Women," is in press.——Smiles is writing a book entitled "Duty."——A volume of Edwin Arnold's Miscellaneous Poems is soon to be published.——Bancroft's History of the United States is to be completed next month. It was begun 55 years ago.——"The Upanishads" is the first volume of Max Mueller's translation of the Sacred Books of the East. It is an Indian classic.——H. H.'s next book is to be entitled "A Century of Dishonor." She is now in London arranging for its simultaneous appearance in England and America. It

is a study of the Indian Question.——Roberts Bro.'s are saying in a circular that they have paid $18,000 to Jean Ingelow since 1863, and they protest against the pirating of her works by other publishers. They publish her works in 12 different forms, the price of each being reduced.——10,000 copies of the Roberts Bro.'s edition of the "Light of Asia" has been sold, saying nothing of the cheaper edition, one of which, that of the American Book Exchange, is being sold for 3c.——Prof. R. B. Anderson of the Wisconsin University replies to a criticism on the Norse Mythology, which has recently appeared in the Athenæum in a pamphlet.——The Records of the Radical Club of Boston and James Freeman Clarke on Self Culture are books soon to appear. They are worth looking for.——A new Life of Goethe, by Duntzer, is soon to be translated and published in America.——Hints for Home Reading containing papers from E. E. Hale, F. B. Perkins, H. W. Beecher, Dudley Warner and others is to be the eighteenth volume of Putnam's Handy-Book series, and Haroun Alraschid and Saracen Civilization, by Prof. E. H. Palmer, and Victor Emanuel and the Attainment of Italian Unity, by Edward Dicey are to form Vol. V and VI in their New Plutarch series.——Mrs. Leonowens whose books, "The Romance of the Harem" and "The English Governess at the Siamise Court," have been made more credible and more valuable since the appearance of Edwin Arnold's "Light of Asia," is soon to issue another volume entitled, "Life and Travels in India." J. C.

THE MAGAZINES.

*The Dial* is a hint of how the new and crude Chicago is slowly taking upon itself the refinements and the amenities of mature civilization. Devoted to letters, each number contains interesting literary matter prepared by western writers. The print, the paper, and the publishers commend this eminently worthy venture.

*The Unitarian Review* for September is an exceptionally rich number, containing as it does Chadwick's Memorial Address on Theodore Parker, delivered before the Twenty-Eighth Congregational Society, May 9, 1880. An exceedingly valuable study, Dr. Bartol's review of the Life and Letters of Horace Bushnell, with his quaint study of what he calls the "Quanderies of Our Theology." Prof. J. H. Allen's address before the Alumni of the Harvard Divinity School on the "Gospel of Liberalism," with a sermon by the Rev. C. W. Wendte on the "Messianic Hope," and F. G. Peabody's second paper on the History of the Psychology of Religion.

*The Atlantic* for September contains an article from the pen of Mrs. Kate Gannett Wells on Women in Organizations, which shows laborious research. In this paper she recounts woman's labor in industrial, domestic, educational, charitable, and religious organizations, concluding with the following:

"In reviewing in broad outlines these various kinds of enterprise, it is evident that, whilst a special undertaking has here and there failed, yet, taken in classes, these organizations have all succeeded and multiplied. It is doubtful whether there is a single one which has been wholly unsuccessful. The three requisites for any organization seem to be implanted within them all,—ardor, forethought, and imagination. because women so largely possess imagination are they specially adapted to start new plans. The constitutions of their various societies are marked by simplicity and effectiveness, and in committee work the members are distinguished by their obedience to by-laws and their directness of action."

THE REVIEWS.

*The Edinburgh* for July contains an able article: "English Precursors of Newton," devoted to a history of Horrock, Boyle and Tooke, which has a lesson for the readers of UNITY. We marvel as we see the winding ways by which the wayward guides reached on through the apparent chaos of the seventeenth century, to the splendid ideas of science. In the light of that intellectual transition the problems of our religious transition become clearer. The estimate of Bacon is striking: "It is not too much to say that what was distinctive in Bacon's system was impracticable, and that what was practicable was already common property."

*The Westminster* for July is characterized by a brilliant article on Socrates. "Our sleepless thirst for perfection can be satisfied at one spring alone. Pericles must remain the ideal of statesmanship, Pheidias of artistic production, and Socrates of philosophic power. The Socratic dialogue has a double aspect. It is like all philosophy, a perpetual carrying of life into ideas, and ideas into life. Life is raised to a higher level by thought,—thought when brought into contact with life gains movement and growth, assimilative and reproductive power." The book notices are fair and scholarly. Caird's "Philosophy of Religion," Renouf's "Religion of Egypt," and Legge's "Religions of China," are sharply criticised. Cheyne's "Isaiah" and Hillebrand's "Gospel of the Nineteenth Century," are highly commended.

*The London Review* for July has but one article of any special interest: "St. Paul and Renan," and this is interesting only as it illustrates the *mental opaqueness* of Christian Apologists. "The success of Christianity is of course accounted for if the facts which its first preachers attested are true, and if they really had the supernatural powers and assistance which they claimed. Those who reject this explanation are bound to furnish some other." We remark (1), If a fact that Jesus turned water into wine, how does that explain the vote on the creed at Nicea? How can "facts" out of the course of nature—"miracles"—explain a series of "natural" events? (2), Is it logical to assume the supernatural character of a series of events because we cannot discover any natural causes for that series of events? (3), A legion of fallacies lurk in that word "Christianity:" it is too vague. What "Christianity" succeeded? Does it need a "miracle" to explain how the "Christianity" of Jesus degenerated into the "Christianity" of the council of Ephesus? The article illustrates how theologians, in arguing about "Christianity" as a fixed quantity, fall into lamentable errors.

In the *Fortnightly* for August, Leslie Stephen writes with usual vigor and clearness about "Bradlaugh and his Opponents." He affirms that many in Parliament are as skeptical as Bradlaugh, but not as sincere. He thus illustrates the folly of oaths: "To try to purify such an assembly by excluding one or two men who have chosen to speak their minds openly, is to try to preserve the health of a town by forbidding the entry of small-pox patients unless they wear a mark." He contends that the moral emphasis of Theism is infinitely variable. The Theism of Papist sanctions one thing; the Theism of Protestant quite another. "Nothing is easier than to say, 'I believe in God,' and to proceed to explain that God means X." Here is a sentence with a "wire edge:" "What would modern reviews make of St. Paul's Epistles, if they were to come out as a new book?" There is good sense in this: "No coarseness, or brutality, or irreverence for the general objects of belief, is half so shocking to my mind as a simple alliance between solemn humbugs, honest bigots, and cynical and unscrupulous partisans."

The *Nineteenth Century* for August contains a frantic "Protest" by Cardinal Manning against the admission of Atheists to the House of Commons. Atheism is to us a cheerless void, but until Atheists have made a record as black as that of Romish Bishops, silence will be commendable to all Cardi-

nals. He asserts that Agnostics "plunge into the great deep of human pride." What kind of pride is it that asserts that the Pope is the infallible vicegerent of God? In the same review there is an article by Dean Stanley, on "The Creed of the Early Christians." He explains the processes by which the "Creed" grew into its more extended elaborate shape. But he attempts to pour into an old bottle all the wine of recent years. He makes the formula, "Father, Son and Holy Ghost," mean "Natural Religion," "Historical Religion," "Spiritual Religion." But is it reasonable to suppose that the early Christians were so concisely analytical? Whoever carefully reads the early Christian writings, will see that it was only very slowly that such lines were drawn, and only after centuries of debate that clear definitions were reached. "The name of The Father represents to us God in Nature, as the name of the Son represents to us God in History; so the name of the Holy Ghost represents to us God in our own hearts." The "Tri-personality" of the Godhead has vanished forever from that. But the lines of division by which he gets his "Modal Trinity," are fictitious, not real. Why divide between "Nature," "History," and "our hearts?" Is it not all one web? Why make Jesus represent God in History, and exclude Socrates and Buddha? Such "revisions" are auspicious signs, but they must fail because neither true to the present nor the past.

The *Contemporary* for August contains a contribution by Karl Hillebrand, on "Half Culture in Germany," which is deserving of wide and thoughtful attention. It deals with the great question of Education, demolishing some wide-spread fallacies on that subject. It is suggestive, comprehensive, thorough. The writer disputes the culture-value of scientific study. Its striking sentences are so numerous that only the study of the article itself can afford an idea of its value. In this Review, William Wace criticises Mr. Spencer's "Data of Ethics" in a temperate manner, and with some degree of success. He points out that Mr. Spencer, in failing to take account of "motives," has reared a very one-sided system. He concludes thus: "An ethical system professing to be founded upon the evolution hypothesis, commences with assuming the 'antithesis' of that theory as the basis of human conduct. It proceeds by immense and arbitrary assumptions respecting the scope of human life, and its primary principle is reached by a logical fallacy. This principle, on being worked out, proves so inapplicable that by the author's own confession 'throughout a large part of conduct it must be 'entirely set aside,' and we are invited to fall back upon these primary intuitions of equity which are acknowledged to be everywhere operative and intelligible." J. H. C.

BOOK NOTICES.

"THOMAS PAINE," a little book of 134 pages, by John E. Remsburg, is a candid, intelligent attempt to picture Mr. Paine as "The Apostle of religious and political liberty." It contains a brief, clear sketch of Mr. Paine's remarkable career, a cluster of extracts from his writings, numerous testimonials of eminent men respecting his character. Anything calculated to spread a just appreciation of Mr. Paine, as this admirable little book does, is always welcome.

The tales in Mr. Hale's new book are written in Mr. Hale's inimitable style, and no matter how absurdly impossible some of them are, there is something so genuinely confidential in the way they are told—so like a talk face to face—that they hold our interest and fascinate us to the end, not only fascinate, but seem to be real incidents, live people. Even Alif-Laila, that remarkable creation who "had read everything, and her memory was so wonderful that of all she read she forgot nothing. Had studied history, philosophy, medicine and the arts;" who introduced the serial into periodical literature becomes one of the real live creations that goes with us in memory. "The Civil Servant" we have all met in real life times innumerable, and only regret that the entire army of them cannot be given a Governor Generalship on some "Island of St. Lazarus" inhabited by seals and walrus. It is a capital missionary document to put into the hands of boys growing up with an eye to a public office, or some way of living without labor. It is so true to that class of beings, their hardship and the trials of their friends, that we at once substitute some name familiar to our ears in place of "Mr. John Sapp." The end is always the same, whether on a lone island, in the county poor house, or in the home of some benevolent, burdened kinsman. They have continued so long in the struggle to do nothing and have done it so faithfully that, in that sad loyalty, the little fragment of untrained wits give way and life ends in imbecility.

Through these tales there runs that fine vein of humor and insight into the human heart that characterizes Mr. Hale's writings. We sympathize with the heroes and heroines. We always hail anything from Mr. Hale's pen with a real joy. There comes with it a freshness, a benevolence that leaves us more at peace with humanity. S. C. LL. J.

Leslie Stephen says of Buckle: "Had he lived into a later period and absorbed the teaching of Evolution, he would have found the clue of which he was in want." This indicates the wide-sweeping influence of the doctrine. Evolution has not only created new views of Nature in general, it is a "universal solvent" in Morals and Religion. *Now* we study the great problems of Literature, Ethics, Religion and Law, *in the light* of Evolution. Mr. Spencer's emphasis on the ethical bearings of Evolution has created a literature and is destined to radically effect Moral Philosophy. Simcox's "Natural Law" and Wake's "Evolution of Morality" are valuable and suggestive books. Our leading Reviews are accumulating a mass of material in the same direction. The book acknowledged in last UNITY, written by the eloquent Boston preacher, Rev. M. J. Savage, is a suggestive addition to this literature. It is well written, catholic in spirit, and spiritually helpful. It contains many acute remarks, many discriminating criticisms, many inspiring thoughts. It is a good book, but it is not the book that was needed. Its conclusions are, in general, sound, but some of its arguments are weak and confused. There is a lack of system, directness, continuity, in the treatment of the theme. There is a flow of thoughts, but not the unfolding of an idea. Some of its statements need qualification. In speaking of religion in the ancient world, he says: "It had no sort of connection with moral character at all." (P. 27.) Now on page 33 we find this: "The religion of a people is simply the reflection of its moral ideals!" This looks like a contradiction of the sentence quoted from page 27. In Lecture II, Morality and Religion are represented as "separate in their origin" and unrelated in human life. What we see when we look into history is the *moralization* of religion. Mr. Savage's argument that life *is* worth living (p. 16), may not be as logical as some might wish, but it affords a way for disproving the existence of Hell. In brief, it is this: (1) Happiness is a condition of life. (2) Life exists. (3) Hence there is more

happiness than pain. If true, the Hell preached is an impossibility. While the logic of this book is not always what we would like to see,—there are cases of hasty thinking,—the noble, clear-sighted moral earnestness which characterizes it is refreshing. The best sentence, in the best lecture, "Rights and Duties in Matters of Opinion,"—is this: "It is not the heart's business to lead the head, but the head's business to lead the heart." Mr. Savage has given us a fresh, instructive book, well worth reading; but another book is needed, one that will *illustrate* the fact of *Ethic Law*, *classify* and *present* the *Ethic Laws*, and *array* their *natural sanctions;* in short, a *text-book*, and not a *book of lectures*. The material is abundant; who will digest it and give us the needed treatise?

J. H. C.

FROM THE NEW "UNITY HYMNS AND CHORALS."

Where pain the soul hath purified,
And penitence hath shriven,
And truth is crowned and glorified,
There—only there—is heaven!
—*Eliza Scudder.*

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they!
—*A. Tennyson.*

O sweeter than aught else besides,
The tender mystery
That like a veil of shadow hides
The Light I may not see!
—*F. L. Hosmer.*

Who never mourned, hath never known
What treasures grief reveals;
The sympathies that humanize,
The tenderness that heals.
—*W. H. Burleigh.*

We would be one in hatred of all wrong,
One in our love of all things sweet and fair,
One with the joy that breaketh into song,
One with the grief that trembles into prayer;
One in the power that makes thy children free
To follow Truth, and so be one with thee!
—*J. W. Chadwick.*

God draws a cloud over each gleaming morn;
Would we ask why?
It is because all noblest things are born
In agony.
Only upon *some* cross of pain or woe
God's son may lie;
Each soul redeemed from self and sin must know
Its Calvary.
—*Frances P. Cobbe.*

Yet, O well I can remember,
Once I called my pastures, Pain;
And the waters were a torrent
Sweeping through my life amain!
Now I call them Peace and Stillness,
Brightness of all Happy Thought,
Where I linger for a blessing
From my faces that are naught.
*W. C. Gannett.*

What though we fall, and bruised and wounded lie,
Our lips in dust!
God's arm shall lift us up to victory;
In Him we trust.
For neither life, nor death, nor things below,
Nor things above,
Shall ever sever us that we should go
From His great love!
—*Frances P. Cobbe.*

# NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

REDUCED RATES.—Delegates to National Conference from the West will please consult advertisement on page 3 of cover for reduced rates.

PROFITABLE PREACHING.—An old parishioner has bequeathed $75,000 to Spurgeon. He might have done much worse with his money.

DENOMINATIONAL DECLINE.—*The Independent* says that the English Wesleyans have been decreasing for three years, having lost 37,000 last year.

NEBRASKA.—The Universalists have organized a State Conference. The meeting was held at Tecumseh, August 14–15. Mrs. Mary J. De Long is about to take the field as State Missionary.

WHAT IS HERESY?—To say that "Eber," one of the names in Abraham's family tree, is "an ethnological abstraction." That is what Prof. Robertson Smith did, and the Presbyterians don't like it.

THE REFORMED EPISCOPALIANS.—*The Appeal* passes from the hands of Bishop Fallows, into the editorial hands of Bishop Cheney. It will continue to be the organ of this very gentle class of protestants who are advocating a very mild form of reform.

GRAND HAVEN, MICH.—The women of the Liberal Society here have secured a corner lot at a cost of $1,300, on which is a house which is to be transformed into a parsonage, and still room left for the new church, all the lumber for which has been donated.

OMAHA.—Our Bishop of Nebraska, Rev. W. E. Copeland, passed through UNITY office last week, refreshed by the New England breezes, and eager for the fray. The A. U. A. is lending a helpful hand to this debt-laden parish, and a finished church and prosperity are the things hoped for in the near future.

EAST SAGINAW, MICH.—Rev. Rowland Connor began a mission at this place on the 12th inst. Funds have been raised sufficient to continue the work for three months, and it is hoped the work may result in a permanent movement. The field was worked up for this hopeful experiment by the State Missionary, F. E. Kittridge.

WHERE WILL HE GO TO?—*The Independent* of the 26th ult. is exercised as to where the Mr. Adams who was recently expelled from the Presbyterian Church on account of what it calls a "little vagary concerning the future state of the wicked," will go to for fellowship. The Presbyterian Church says to Mr. Adams:

"Your Christian character is unimpeached; we respect and we love you; but the Presbyterian Church is not based on character only, nor yet on mutual love and esteem. It largely rests upon unity of doctrinal belief. From that community you separate yourself, and we cannot do less than give you the opportunity to go where your belief will harmonize with your surroundings and with the fundamental doctrines of another Christian body."

Such a man will find hearty welcome in the Unity fellowship.

WOMAN'S SUNDAY.—Fruit Sunday, Flower Sunday, Children's Sunday, etc., have been frequently celebrated in the church but now the Unitarian Church at Newport, R. I., come forward with their Woman's Sunday, at which Mrs. Mary A. Livermore, Elizabeth Comstock and Mrs. Julia Ward Howe conducted services. We would like to have every Sunday a Woman's Sunday, could we sit under such ministrations.

BELLIGERENT QUAKERS.—It is strange to find the *Journal*, the serene and pacific organ of the Friends, the advocate of peace and non-resistance, disturbed by the way in which the New American Cyclopedia is too respectful to the Southern rebels, calling them "Confederates." It seems to question the almost "universal policy by which the nation seems willing to forget its past deeds of glory for the sake of conciliating those whom it conquered."

LIBERALITY OF THE ANCIENTS.—The ancient Confession of Faith of the Philadelphia Baptist Association, as adopted in 1742 and printed by Benjamin Franklin in 1743, itself being derived from a more ancient document of 1689, has recently been discovered to be an open communion document. Can it be that any of their close communion descendants will be ashamed of their forefathers?

NEW ORTHODOXY.—President Chadbourne, in a recent number of *The Alliance*, wants none of that which passes under the above name, insinuating that the old orthodoxy is good enough for him, and that the new orthodoxy lacks the consistency of the so-called liberal wing of Christians, inasmuch as they do not try to "force themselves into orthodox churches." He thinks that "any attempt to produce harmony in a church or a denomination, by toning down creeds, proves a source of dissension and weakness.

INDIA.—A writer in the *Northwestern Christian Advocate* says that Theodore Parker in America is a fool; "that his lying, blasphemous utterances have been consigned to merited contempt;" but that in India "his influence is boundless," that "he is the real founder of the religious movement associated with the name Keshub Chunder Sen," and that "some of Theodore Parker's works are read in their devotional meetings." The correspondent sounds this as a note of warning. To us it seems rather a triumphant vindication of Emerson's lines—

> "One accent of the Holy Ghost
> The heedless world has never lost."

MANCHESTER, ENGLAND.—A calendar for September, 1880, a leaflet of four pages, comes to UNITY from Rev. Silas Farrington's church, Manchester, England. It shows commendable church activities,—a week-day evening Botany class, and a fortnightly week-day evening "Religious Union." The inside pages are filled with bright, helpful sentences from Goethe, Renan, Clifford, etc. The last page contains a "parable" for "poorly attended churches." The secret of the large congregation was that old and young, rich and poor, "talked it over," and *worked*. When our western churches "talk it over" and *work*, instead of depending wholly on the minister, the congregations will grow.

PORTLAND, MAINE.—Rev. John Wills is organizing a new society under the name of "The Liberal Christian Fraternity." The aim will be to provide liberal preaching for the masses who, for various reasons, do not now go to church. The basis will be the Golden Rule. There will be no rented pews, the whole to be sustained by voluntary contribution. An excellent hall has been procured, services to be held at 3 P. M. The time may not yet have arrived when such a movement can be made self-supporting and self-perpetuating, but that such a time is coming we have no manner of doubt. The present reluctant support which is given to the freest movement argues a lack of interest, which we hope is soon to be outgrown; then men will pay their money, not for a luxurious pew, nor yet for an eloquent sermon, but for moral training, for religious culture, for a principle.

WALES.—The *Unitarian Herald* says there are twenty-nine Welsh Unitarian Churches in South Wales, ten of which are in the mineral districts. The poverty of the country and of the congregations causes grave apprehensions concerning the future of these societies, which were started nearly a century ago by earnest and zealous men who earned their living by teaching schools. Many ministers serve three and four parishes, necessitating a travel of from twelve to twenty-five miles a Sunday. It mentions one accomplished and able man, recently deceased, who was wont to walk many a Sunday fifteen miles from chapel to chapel, of which he had three, frequently preaching in wet clothes, without either time or means to change them. Another educated and superior man, now in the prime of life, has an income of but £30 ($150) per annum, and this is higher than they average. With such devotion as this, we might substantially increase the organized life of Liberalism in the West.

JANESVILLE, WIS.—A novel and altogether successful entertainment was given by the Mutual Improvement Club of this place, on the 31st ult. The Club having devoted the last half year to the study of German literature, particularly to the creations of Lessing, Schiller and Goethe, undertook to make vivid their studies, as well as to make merry the last evening of Mr. Jones' pastorate, with a German Character Festival, which was announced as follows:

"*Trachtfest.*—The M. I. C. will give a German Social at the parlors of All Souls Church, on Tuesday evening, August 31st, at which some of the leading creations of Lessing, Schiller and Goethe will appear. Nathan the Wise will be present and introduce the '*Dramatis Personæ*,' Faust, Al-Hafi, Wilhelm Meister, etc. Saladin and his sister Sittah will help receive the company. The pious Patriarch and the chivalric Templar will have charge of the dancing. William Tell, assisted by a gallant mountaineer, will act as Purser, Mephisto will preside over the meats, and Joan d'Arc will serve the tea and coffee. Margerete and Mignon, supported by a number of pretty peasant girls, will wait at table, which will be spread with the characteristic dishes of the Fatherland, served on the European plan. Among the dishes will be found the following toothsome viands: *Bulongerwurst, Sauerkraut, eingelegte Zunge, Schinken, Schmierkase, Kleine Gurken, Kartoffelsalat, Pretzel Schwarzbrod, Kuchen, etc.* All are cordially invited, as the object is *Bruederschaft und Bildung*. Admission, 10 cents."

Pains was taken to reproduce as near as might be the costumes of the "Faderland," by studying Kaulbach's "Goethe" and Schiller's "Galleries," and other pictures. The dishes were prepared either by or under the supervision of those "to the manor born." Thirty characters were costumed. The Templar in "Nathan the Wise" marshaled the company and conducted them in a grand march. First, the characters of Lessing, with "Nathan" at the head; next a group of Schiller's creations, prominent among which was the "Wilhelm Tell" family; then came Goethe's "Faust" and "Margerete," followed by the tempting "Mephistopheles;" then "Wilhelm Meister," "Mignon," "Undine," and a group of pretty peas-

ants, some in holiday attire, some in the wooden shoes, coarse garments of common life. After the march the characters were introduced to the large assemblage by "Nathan the Wise;" then came the dancing and the eating. The interests of the treasury, as well as the cause of "Bruederschaft und "Bildung" ("Fellowship and Culture"), were served by this festival. Other groups of UNITY readers will do well to take the hint, and "go and do likewise," only better.

BISMARCK GROVE.—This is Nature's great endowment to Lawrence, Kansas,—a natural park with grand old elms, stately walnuts, and pretty lakelets, within a mile of the city. The management of the Union Pacific Railroad have done a benificent thing for all the region round about, as well as their own treasury, by securing possession of these grounds, beautifying and equipping them with tents, booths, dining hall, and a grand open-air pavilion, roofed and seated, that will accommodate five thousand listeners. A succession of public meetings have been held here for several weeks, and are yet in progress. First came a good old-fashioned camp-meeting, thrilling the elms with their hallelujahs; then a temperance conclave, under the management of the Woman's Temperance Union, lasting a week, with Miss Frances Willard acting as priest and prophet at the altar of cold water so effectually that the whole State, in a spasm of reform, is likely to carry a prohibition amendment to its constitution at the next election; then came a Church Encampment, a more sedate body of orthodox believers, representing all denominations. They came in great numbers and settled down for a week of quiet, dignified, and very earnest study of the Bible, and of Church and Sunday School problems. The spirit of harmony at these meetings was said to be delightful, and the work, much of it, looking toward real culture of head and heart, rather than toward dogmatism. These were followed by the Second Annual Grove Meeting of the Kansas Liberal League, These people, most of them inclined to the belief that the world is not yet finished, and that it always will exist, were followed last week by the Advents, happy in the assurance that this world, which was made 5,884 years ago, to the day, is to be destroyed in a cheerful blaze, presently. This week, as if weary of sacred things, all unmindful of Rev. Miles Grant's (the apostle of Second Adventism warning, the grove will rejoice in the big pumpkins, the splendid cattle, and the mighty crowd brought together at the great South-western Fair. Our own experience is related only to the Liberal Grove Meeting, which we attended. It was a motley crowd, representing nearly every "ism" that is unorthodox. It was refreshing for this jotter to find himself for once suspected of too much conservatism. The rampant church-destroying and Bible-hating spirit seem to be in the ascendancy on a superficial study, but whenever the deeper verities of character and the constructive power of love and duty were touched, a response was found so warm and so frank as to prove that the unhoused and unorganized multitude in unorthodox Kansas are awaiting the constructive touch of a practical, rational religion. Some day, out of this mass who came to Bismarck for the sake of keeping "God out of the Constitution" of the United States, will be seen gathering at the same place an earnest multitude to plan how to keep the Divine in the life. The battalions now arrayed against theological dogmatism will have changed fronts, and will be doing duty for Character, for that Reverence born of culture, for that Piety that is touched with the consciousness of the besetting sanctities.

ENGLAND.—The *Unitarian Herald* is rallying all non-conformists to the support of Mr. Roundell, who, in the House of Commons, is trying to throw open the headships and fellowships at Oxford and Cambridge to other than clerical scholars. It quotes the *Freeman*, which says: "Education must be emancipated from the yoke of sacerdotalism. Let the best scholarship of the land be free to compete for the first place in all pnblic schools and in the Universities, without the antiquated limitations now imposed. Why should men who never mean to preach be compelled to take holy orders to gain a head mastership in our grammar or endowed schools? or to take certain fellowships or positions in their Universities? Why should 'orders,' if they are 'holy,' be profaned, as the Lord's Supper used to be in these islands, by being made a stepping stone to places of honor or profit? When Swift tells how Bolingbroke and several rakes had gone to their 'devotions and to receive the sacrament,' he says: 'It was not for piety, but employment according to act of Parliament.' What else is the taking of holy orders in many cases? Is it for piety? or for employment according to act of Parliament? Such tests never exclude a hypocrite or a rogue, but they shut out many an honest man."

JEWISH.—The *Jewish Advance* calls attention to what it considers a deplorable fact, "that the three weeks of mourning, set apart by the fathers to commemorate the destruction of the Jewish Commonwealth, were sadly neglected even by the most conservative, some of them even celebrating them with picnics. The rabbinical order is, that 'at the beginning of the month of Ab the Israelite ought to lessen his joys.' But we did not notice any sign of lessening their joys on the part of our orthodox brethren. On the contrary, Jewish young America was as gleeful of the Fourth of July as young America in general, and many a coin has slipped out of a very 'orthodox' pocket, for the purchase of fire-works to celebrate the National holiday in the hilarious old 'fire-cracker' style! * * * * It is in a spirit of deep regret that we make mention of these facts, which prove that there is no earnestness in the religious professions of those of our brethren who profess to be on the most intimate terms with the Lord Almighty. Their deeds belie their religious professions." But in the next column of the paper we find in an extract from the *Jewish World* of London, a more hopeful, and to our mind a much more truthful explanation. It says: "The wider the foundation of a building and the less its height, the firmer the edifice. The broader the principles of a religion and the fewer its minutiæ and ceremonial, the more stable it becomes. It is more comprehensive, and includes a greater number in the bonds of a common faith, under the folds of a common flag. There is more than a germ of truth in the *dicta* of the Talmud, that in the days of the Messiah, when all men acknowledge the Unity of the All-Wise, the dietary laws will be no longer binding. They will be abrogated and with them the distinctive injunctions of the Pentateuch. Our sages, wise in their generation—practically wise—foresaw that a faith which was to 'fill the earth with a knowledge of God,' must not be hampered by restrictive and prohibitive enactments. They fought for the flexibility of Judaism; they held that opportunism in matter of detail was necessary for the conservation of our faith. It is the modern Pharisee who regards ceremonial not as the garment in which his faith is attired, but the tomb in which it is interred. We who are not blind to the change which has come over Judaism, see in ceremonial and observance, in subordinate tenets and insignificant details, but the ever varying and ever variable elements common to Judaism, as to every creed known."

# The Exchange Table.

F. B. C.

## THE CONTRIBUTION BOX.

From the Alliance.

Two spiders—so the story goes—
  Upon a living bent,
Entered a meeting-house one day,
And hopefully were heard to say,
"Here we shall at least have fair play,
  With nothing to prevent."

Each chose his place and went to work,
  The light webs grew apace;
One on the sofa spun his thread,
But shortly came the sexton dread
And swept him off, and so, half dead,
  He sought another place.

"I'll try the pulpit next," said he,
  "There surely is a prize;
The desk appears so neat and clean,
I'm sure no spider there has been;
Besides, how often have I seen
  The pastor brushing flies."

He tried the pulpit, but, alas!
  His hopes proved visionary;
With dusting brush the sexton came,
And spoiled his geometric game,
Nor gave him time nor space to claim
  The right of sanctuary.

At length, half starved and weak,
  He sought his former neighbor,
Who now had grown so sleek and round,
He weighed the fraction of a pound,
And looked as if the art he'd found,
  Of living without labor.

"How is it, friend," he asked, "that I
  Endure such thumps and knocks,
While you have grown so very gross?"
"'Tis plain," he answered, "not a loss
I've met with since I spun across
  The contribution box."

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The Alliance says: "Miss Louisa M. Alcott has taken a house in Boston, and will live there in the future with her baby niece, the daughter of her dead sister, Mrs. Mary Niererke. The little girl is named after her aunt."

Woman's Journal.—We shall evidently have to look to women to teach our "young ideas." "Sarah A. Brown, of Tolland, delivered the Valedictory at the recent Commencement of the State Normal School at Meriden, Ct. Thirteen young women and two young men graduated."

Social Science Journal.—A writer in this paper wonders why women are not architects, and says: "I shall never believe that men, who only use the house as a dormitory, can better plan a convenient house, than women, who live in the house and arrange all its belongings. But I am, of course, aware that long, earnest study is needed to make a success in the profession."

The Alliance.—"During the last year the Vassar girls consumed 45 tons of fresh meats, 2½ tons of smoked meats, 2 tons of poultry, 3 tons of fish, 5 barrels of mackerel, 28,000 clams, 442 gallons of oysters, 5 barrels of pork, 255 barrels of flour, 2 tons of buckwheat, 36 bushels of beans, 1,919 bushels of potatoes, 8,409 dozen of eggs, 93,902 quarts of milk, 8,005 bananas, and 22,611 oranges."

The Kindergarten Messenger anxiously inquires "What shall we do with our daughters?" Send them to Vassar, or follow the advice of the *Herald of Health* given in the *Messenger:* "In the first place, don't turn your girls into women before their time, by associating them too much with their elders, or by giving them a too stimulating diet, or putting on long, tight dresses and patent pads, which belong to the middle age rather than to girlhood. When a girl is learning to become a member of society, she will gradually step into it, as winter steps into spring, or as autumn into winter. Don't give your girls too many accomplishments while they are girls. Let them begin gradually to acquire those accomplishments which are necessary to magnificent womanhood, but reserving some to be acquired after maturity, taking that time devoted to their acquirement, to giving her a thorough knowledge of her own organization and some knowledge of work. No matter how rich you are, train your girls to do useful labor, not because it is necessary for their maintenance, perhaps, but because it is necessary for their happiness. A very large proportion of the joy and pleasure of life comes from work in its different forms. A life devoted to pleasure, soon becomes miserable; but pleasure mingled with useful labor, adds much to our happiness. * * * Let us give our daughters a scientific education. It is just as useful for them as for our sons. Then they would cease to read so many novels, which only excite that part of their nature already too well developed. The knowledge of various sciences would remove from woman's life a very grave danger: that of sentimentalism. Novel-reading developes the sentimental, the emotional sides of their natures. A study of the sciences would develop the more cool, self-reliant womanly character."

Such is fame. Carlyle recently asked a question of a butcher, who ignored what the great man said, and went on talking to a trader about quarters and hides and weight on the hoof. A gentleman stepped up to the butcher, and said: "It is Thomas Carlyle who is talking to you." "And, confound him!" said he, "doesn't he see that I am talking to a butcher?"

The New Religion is learning a new philosophy. It says: "We had learned to regard Ralph Waldo Emerson and Herbert Spencer as the greatest of living philosophers. But neither one of these men ever wrote anything so original and true as the following, which we copy from the New York *World:* 'Seamen believe that collisions are much more apt to occur when the officers of two approaching vessels have sight of each other, than when they fail to see each other.'"

The New Covenant.—The Universalists do not agree with the Southern Presbytery that a woman in the pulpit is "an irregularity not to be tolerated," as the following item will show: "Caroline A. Soule has been ordained to our ministry, in Scotland. She is the first woman ever ordained to the Christian ministry, in Europe. No doubt her opportunity for usefulness will be largely increased by the fact that she is a regularly ordained minister."

The New Covenant is responsible for the following bit of news from over the water: "The year 1880 is destined, it is believed, to be very memorable in the ecclesiastical annals of Germany, inasmuch as not only is it to see Cologne cathe-

dral completed, but the venerable cathedral of Frankfort-on-Main, part of which was burnt in 1867, restored. Interest in this structure centers in the electoral chapel, in which the archbishop of Maintz used to crown the German emperors, who were then anointed before the high altar. The first was thus crowned in 1562, the lost in 1792."

THE FRIENDS' JOURNAL prints the following without comment: "The Southern Presbytery gives as follows its opinion of the wisdom of allowing women to preach: 'Inasmuch as the public preaching of the gospel is a branch of the ministerial office to the authorization of which ordination or licensure is essential, and inasmuch as inspired Scripture, as interpreted by our standards, nowhere in the case of women sanctions such a solemnity, but, on the contrary, does clearly prohibit it; this Assembly does, therefore, declare the assumption of this sacred office by women to be opposed to the advancement of true piety and to the promotion of the peace of the church, and this to such an extent as to make the introduction of women into our pulpits for the purpose of publicly expounding God's word, an irregularity not to be tolerated.'"

UNITARIAN HERALD.—"How Best to Spend Sunday" was the subject of an address by Dr. Alfred Carpenter at the Canterbury Diocesan Conference. Among other things Dr. Carpenter said: "If we did not find some mental employment for the working man on Sunday, he would get into trouble. He approved of pointing out to him the beauties of nature and of art on Sunday. He lamented that all museums were closed. The enjoyment that the dense populations of London would derive from such exhibitions would tend to draw them away from sensual debasement. There were no doubt difficulties in the way of opening galleries and museums; but one rule might be made, that no money should be taken. Great good he thought likely to result from the opening of such places, not only to the individual, but to the Church also. In parishes, reading-rooms should be thrown open; and even music halls, with proper religious music provided. They would not prove antagonistic to religion, but feeders to the Church, gradually leading people there. He had thus taken the liberty of pressing on them the duty of providing intellectual enjoyment on Sunday as an antidote to sensual pleasures, and in doing so he felt he was speaking in the interests of morality and religion. Science pointed in the same direction; and true science would never be found antagonistic to religion."

THE INDEPENDENT is responsible for the following items:

Carlyle will be eighty-two in December. It is said that he neither reads nor writes, but lies on a sofa and longs for death.

Kirke White, the poet, is to have a memorial cross at Cambridge, England, where he is buried.

The Business Men's Moderation Society deserves great thanks for the free fountains of ice-water it is putting up in New York, and the ice-water cart it is sending around, protected by policemen against malicious saloon-keepers.

Ole Bull, the accomplished violinist, who died recently, was 70 years of age, having been born on the 5th of February, 1810. His father destined him for the Church, notwithstanding the taste for music which the future violinist developed at an early age. He was sent to the University of Christiania in 1828, which he soon left, however, to follow the bent of his genius. In 1842 he came to this country, where he remained until 1845, returning to Europe after a most successful visit. From that time until 1851 Mr. Bull was variously employed in matters connected with his calling, and in 1852 he made his second visit to the United States. Mrs. Helen Jackson ("H. H.") was visiting him in Norway this summer, and very likely at his home at the time of his death. His reputation as an artist will cease with his contemporaries or be preserved only by tradition, as he has left no writings to keep it alive.

THE INDEPENDENT.—We take the following story of Gen. Garfield from Mary Clemmer's letter to the above paper:

"No fact recorded of General Garfield as a soldier is more characteristic than the following. After the battle of Prestonburg, where with eleven hundred men he routed five thousand Confederate soldiers, "his provisions gave out, and, instead of sending, he went himself to the Ohio river for a new supply. The provisions were obtained, and a small steamer seized and loaded therewith. But now a serious difficulty presented itself. The river was swollen by an unprecedented freshet and its navigation was extremely perilous. No captain or pilot would take charge of the boat. It was an impossibility to navigate the Big Sandy with anything in the shape of a boat, and they would not go. General Garfield, however, determined that the provisions should go through to his starving men, took command of the boat himself and piloted her up the river, standing at the wheel one day and two nights. It was a perilous voyage up an untried stream, full of eddies and currents, in which the little boat quivered and turned, at times threatening to make instant wreck of itself and all on board; but the indomitable energy of the General carried him safely through all these difficulties, and in due season himself and his cargo arrived safely at the camp, greatly to the joy of his suffering soldiery." May the brave, strong, loyal hand that steered clear of the perils of the Big Sandy, if it hold the helm of the "Ship of State," steer it clear of greater perils, to the joy and blessing of a great and grateful people!

THE INDEPENDENT quotes from Mr. Ruskin's letters "on the functions and formation of a museum or picture-gallery," published in the July number of Appleton's *Art Journal*: "Such collections should be elegant, and they should be intelligible to the people. As they are to be cultivators of the public taste, they should not in their architecture and general arrangements violate the canons of good taste, which they frequently do. Public buildings ought to be classic in style—that is, they should be built according to the strictest rules of fine art. This, however, does not mean that they must or may be badly ventilated, inconveniently arranged and furnished, or accoustically defective. Comfort is not art; but art beautifies the comfortable. The uncomfortable is inhuman, and, therefore, unartistic. But there must always be elegance in public buildings; for the mass of the people depend on these buildings and their adornments for their artistic ideas. College buildings should be beautiful. The brains and books for a college having been secured, then the bricks must be the best in quality and arrangement. Money so spent is wisely spent. The other matter—intelligibility—is not usually cared for in museums. Cards with long technical names give the people no information. Mr. Ruskin's suggestion is that to each object there should be attached a card, giving a plain description of its origin and character (scientific names might be added, too), with such particulars as will interest ordinary visitors and enable them to carry away some grains of knowledge."

# The Unity Club.

Under this head will be devoted a page of each number to the study of that phase of social helpfulness and intellectual co-operation, represented by the various literary and educational societies that may be grouped around this name. Reports of work accomplished, programmes of study, questions, difficulties, and healthful hints for this department are solicited.

## HOW TO ORGANIZE.

The Unity Club as a Study Club needs but little organization. A leader, a secretary, who seldom reads minutes in meeting but acts as historian and scribe, and a treasurer, with an unwritten constitution and an unenrolled membership, in our experience, is all that is needed. The dime or half dime left at the door is a better pledge of membership than ballots or invitation. If the management is free from sensationalism there is little danger from an unsympathetic crowd. It is best to read and converse sitting. Have as few formal motions, speeches and resolutions as possible, avoid a "Mr. President" stiffness. Familiarity with parliamentary rules is very desirable, but it is not to be acquired in a study club. A club thus organized is possible whenever there may be found half a dozen willing and congenial workers. If they do but obey the following

### TEN COMMANDMENTS:

I. Aim to study, not to create literature, art or science.
II. Avoid red tape and parliamentary slang.
III. Let but one talk at a time and that one talk only of the matter in hand.
IV. Start no side conferences, whispering is poor wisdom and bad manners.
V. Come prepared. Let the work be laid out systematically in deliberate courses of reading and study.
VI. Let the papers be short. Beware of long quotations. "Brevity is the soul of wit."
VII. Be as willing to expose your ignorance as to parade your knowledge.
VIII. Aim not to exhaust, but to open the theme. Incite curiosity. Provoke home reading.
IX. Begin and close to the minute.
X. Meet all discouragements with grit and industry. Rise superior to numbers, for the kingdom of culture, which is another name for the kingdom of God, cometh without observation.

### PRELUDES.

It is not best to plunge into the heavy work of the evening as soon as the session is called. The M. I. C. of Janesville has found it profitable to break the ice by giving fifteen or twenty minutes to the discussion of current events and current literature at each alternate session. This can be done by passing rapidly around with the question, "What important event or new book has come to your notice since last we met?" Of this exercise the secretary of the above club speaks as follows, in her annual report for the last year:

Each alternate evening's work has been introduced by a fifteen minutes conversation on current events. Events of note have been few. We have watched the blaze of Electric Light and seen it go out with a promise to futurity; have noted England's unjustifiable Afghan and Zulu wars, her seven years parliament dissolved by law, and probably first in importance, her political change of ministry. In Current Literature we have rejoiced in the publication, in a cheap form, of a worthy class of literature, have discussed the international copyright, have noted lives of Benedict Arnold and Charles Dickens and others as new publications, and the names of Lennox, founder of the Lennox Library, May Alcott, the artist, and Frank Leslie, as passed from the present into historic time.

Alternating with this there may be a lighter study of half an hour of some man or book not needing or deserving more deliberate study. This will give work to the younger members of the club, those who will not dare to assume heavier studies. In the course of 1877-8 the above club had an interesting section on

### MINOR CLASSICS,

which, sought to call brief attention to such books of lasting merit as are in danger of being neglected—crowded out by the rush of new books. One book being presented each evening as follows:

1. King Rene's Daughter, Herz,
2. Reynard the Fox, German,
3. Nathan the Wise, Lessing,
4. Undine, Fouque,
5. Telemachus, Fenelon,
6. LaFontaine's Fables,
7. Picciola, Saintine,
8. Paul and Virginia, St. Pierre,
9. Attic Philosopher, Souvestre,
10. Frith of Saga, Skandinavian,
11. Hans Christian Anderson's Fairy Tales,
12. Feats on the Fiord, H. Martineau,
13. The Lusiad, Camoens,
14. Plea of Mid-Summer Fairies, Hood,
15. Mid-Summer Eve, Mrs. Hall.
16. Culprit Fay, Drake.

The date and writer of these topics were assigned at the outset. In the course of 1878-9 the following course was announced and carried out in the same manner:

### MINOR HEROES.

"The story of a good life is never out of season."—*Geo. Herbert.*

"The great lesson of Biography is to show what man can be and do at his best."—*Smiles.*

"Biography is the most universally pleasant, universally profitable of all reading."—*Carlyle.*

"Last year the Club devoted a section to Minor Classics, i. e. such books of lasting merit as are in danger of being neglected. This year there will be a short study of a Loyal Life at each session. A Hero, minor not in the quality of heroism but in the quantity of fame."

Length of papers, 15 minutes; discussion, 15 minutes.

1. Bernard Palissy, the French Potter.....1510–1590
2. Josiah Wedgewood, the English Potter..... 1730–1755
3. James Watt, the Engine Maker..... 1730–1819
4. Toussaint L'Ouverture, the Haytien Patriot..... 1743–1803
5. Caroline Herschel, the Sister Astronomer..... 1750– 848
6. Thomas Young, the Pioneer Scientist..... 1773–1829
7. Nathaniel Bowditch, the Navigator..... 1773–1838
8. J. Blanco White, the Restless Seeker..... 1775–1841
9. Mary Somerville, the Woman Mathematician..... 1780–1872
10. George Stephenson, the Locomotive Builder..... 1781–1848
11. Isaac T. Hopper, the Quaker Reformer..... 1771–1852
12. Joseph Henry, the Pioneer Electrician..... 1797–1876
13. Samuel G. Howe, the American Philanthropist .... 1801–1876
14. Thomas Edwards, the Cobbler Naturalist..... 1814–
15. Charlotte Cushman, the Spotless Actress..... 1816–1876
16. Gen. W. F. Bartlett, the Christian Soldier... ..... 1840–1876

Last winter the humorists were similarly used, beginning with Sidney Smith and ending with Mark Twain. "W. C. G." of St. Paul suggests for such use, a course on

### WORLD HELPERS

or the Philanthropies of the Day, as follows:

1. Prison Reform, Sir Walter Crofton's Irish System.
2. Ragged Schools, &c., Mary Carpenter.
3. Kindergartens, Frœbel.
4. Kitchen Gardens.——
5. Insane Asylums, Modern Treatment, Mrs. Dix.
6. Army Hospitals, Miss Nightingale.
7. Consolidated Charities.
8. "Flower Mission," and "Country Work."

We print the above as suggestions to clubs that are about to arrange their winter's work. In future numbers we will publish some suggestive courses of study such as may engage the chief interest of the club, around which the solid work and prime interest of each evening will center.

### HOW TO HELP.

That this department may be made as practical and definite a help as possible, we hope that all interested in Club-life will undertake to keep us informed of such activities in their respective neighborhoods. Send us programmes of work accomplished in previous years, and new schedules as fast as out. Send us questions and helpful hints. Who will revise and improve our "Ten Commandments"? or who will give the new and better one the "Eleventh Commandment" to our UNITY CLUB?

# The Sunday School.

## WESTERN UNITARIN SUNDAY SCHOOL SOCIETY.

President, J. C. Learned, St. Louis, Mo. Vice-President, Mrs. Lucian Tilton, 297 Oak street, Chicago, Ill. Secretary, Frederic Hosmer, 145 Lake street, Cleveland, Ohio. Treasurer, Frances L. Roberts, 75 Madison street, Chicago, Ill. Additional Directors, W. C. Gannett, St. Paul, Minn., C. S. Udell, St. Louis, Mo.

To the large circle of UNITY readers we wish to commend the objects and interests of this society. We wish to call the attention also of old readers to the *constantly growing* list of publications needed by and adapted to the use of o Sunday schools. Much work has been done bv this society, adopted and not found wanting, in the East as well as the West. More work is planned or under way to meet new demands.

This society began with the most living of live purposes. Without ignoring the past it believed in the future. Its faith and hope had but one direction. Its look was forward, It has only been surprised that its work has been so quickly and widely recognized; that its success has been so rapid and so great. It does not propose to become a fossil.

1. Already the *Tool Chest* has to be enlarged and re-arranged. This little pamphlet will contain not only a full catalogue of our own publications, but also of all the best tools that are within the reach of the ordinary S. S. worker. "*Practical Hints for Conducting Sunday Schools*," printed some time ago in "*Unity*," are to be revised, supplemented and published, in convenient book form. Some new *Infant Class* cards are coming; also *Library* and *Class Report* cards.

2. Here there is a constantly rising demand for *Festival Services*. Some schools want only one at Christmas, or on Flower Sunday, perhaps. Others would have a special religious service for the four seasons—Spring (Easter,) Summer (Flower Sunday), Autumn (Harvest),and Winter (Christmas). It has been the ideal of this society to secure noble services for these four occasions, and it will gladly receive and publish from time to time such compilations or productions as seem best fitted to meet this requisition. Each offering must stand or fall on its own merit. Let the poorer be superceeded by better, that failure may be followed by success.

3. The society will have for one of its specific aims to bring the Sunday School and the Church into more intimate and organic relation. The too common distance, or even divorce between these, has worked disastrously for both. If the young cannot be constantly present with the congregation and thro' the regular service of song and sermon, they must be *frequently* with the congregation, or join together in *some part* of the Sunday worship. We trust that "*Unity Services and Songs*," and the new Unity Hymns and Chorals will be found to be adapted to assist this object.

4. The earlier *Lesson Papers* and *Cards* have had a good circulation. Some of them bid fair to be of permanent value. But the list is by no means full. Still further studies are in preparation to illustrate the history of religions, the great principles of ethics, the power of conduct, studies of the bible, and other sacred books, of biography and of the movements of society.

All these plans, and others not named, are going forward. We want all our readers to consider them, and if they believe in them "lend a hand." Speak of them to your neighbor; mention us in the letter to your friend; introduce us to your Sunday School, and send us a dollar for annual membership, or still better $10.00 for life membership. We do not blush to ask for money. We constantly need it to carry on the enterprises of the society. What we have received we believe has been profitably spent. The society has never been in debt, and has before it a prospect of great usefulness. Give it your encouragement and help now, and we will try and make it still more worthy of your confidence and patronage.

J. C. LEARNED, Pres. W. U. S. S. S.

St. Louis, Mo., Sept., 1880.

## "UNITY" SUNDAY SCHOOL LESSONS.—SERIES V.

Published by "Unity," Room 57, 75 Madison St., Chicago, Ills.
One set (12 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

## CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. Edition, and the new one-volume "Life," of Channing.)

### Lesson IX.

"CHANNING UNITARIANISM,"—
ITS TRANSIENT AND ITS PERMANENT ELEMENTS.

### 1. Three Strata of Belief in Unitarianism.

But do these three points,—belief in the Supremacy of Character, the Nobility of Human Nature, the Use of Reason in Religion,—make up the whole of "Unitarianism?" O, no: but these are what mark it strongly off from Calvinism, and in these all Unitarians agree. These are its *characteristics*,—what you know it by, what it stands for among the Christian sects. But there are other great faiths common to it and Calvinism; and, again, other points, minor points, in which not even all Unitarians agree. There are *three strata*, as it were, in their beliefs: the deepest, common to all Christians and nearly all religions, holds the beliefs in God, the Soul, Duty, Immortality, etc. In Churches widest apart the sympathy is greater than the difference, after all. A middle stratum, common to all Unitarians but not to all Christians, holds the "three points." Then comes an upper stratum where Unitarians themselves divide, some thinking one way, some another: and thus divide in consequence of their very principle of Reason in Religion. In the other Christian sects belief is stratified in the same way,—the deep, abiding, wide-spread faiths, below; sect-variations in the middle; individual opinions at the top: but—and our neighbors, especially if Roman Catholic, like it better thus,—"creeds" keep this upper layer thin except among Unitarians. Channing, when sending a book of his sermons to a friend abroad, wrote him, "What is here called Unitarianism,—a very inadequate name,—is characterized by nothing more than by the spirit of freedom and individuality. It has no established creed or symbol. Its friends think each for himself, and differ much from each other; so that my book will give you my mind rather than the dogmas of a sect." (*Life*, 432.)

(*The Talk.*—Trace the three strata in different sects; in Calvinism itself. Sometimes the top stratum holds little more than *rites*. The Roman Catholic's fair charge against Protestantism is this tendency to split into sects and individuals in opinion: which party does the edge of the charge cut? "Rome or Reason." Unitarians the Protestants of Protestantism. Does a Church's claim to be "*the* Church" seem to you a proof of Catholicity or of the opposite? Can you imagine any Catholicity other than the Roman or Episcopalian sort? What is the Catholicity of Liberalism? Read Samuel Longfellow's hymn, "One holy church of God appears.")

### 2. The Transient and the Permanent in Religion.

Something more than this "strata"-fact is also true, this namely, that *each and every* religious belief has in it *two elements*, one permanent, the other transient; so that all beliefs change more or less from age to age, yet only change,—are mortal, yet immortal, too.—As a rule, the permanent part rise *in human nature* itself, instinct, our unconscious reason, prompts it, and the conscious reason confirms it; while, as a rule, the transient part rises *in tradition* and, at the farther end, is believed upon "authority." The points about which sects differ so hotly usually concern events said to have happened, or words said to have been spoken, hundreds of years ago We quarrel over *history!*—And beliefs change because this historic part is apt to fade out as more light falls upon the past, while the permanent part takes on some brighter, larger, "truer" form.

To-day much in the venerable creeds of Christendom is fading out, because during the last hundred years we have come to understand vastly more about the past than ever was known before. Channing's Unitarianism itself was one result of the new knowledge.

(*The Talk.*—Dwell much on the two sources of belief: try to make the distinction very plain, testing given doctrines by it. It will help us to *proportion* our emphasis in religious matters rightly.—What *is* "believing on authority?"—Quarelling over history! One thinks Christ, God, one, superhuman; one, the perfect human; one, imperfect human,—all on historic evidence! Do the four differ, therefore, about the moral ideal, about what "the perfect" is? Is anything but this last very important? Of the four, is not he who has the low ideal and low trust in its being God's real, the most of an "unbeliever?"—Can we know and understand and judge a past age better than it knew and understood itself?)

### 3. What is "Channing Unitarianism?"

But Channing himself, besides the great beliefs common to all Christians, and the "three" which made him Unitarian, had some very dear beliefs of this historical kind. He believed that the Bible was a record of successive miraculous Revelations; believed in the superhuman Christ; in his miracles; in his special commission and "authority" as a religious teacher; in immortality as made certain by his word and resurrection; in his character as the stainless reflection of God's perfection; in his Apostles, also, as teachers supernaturally inspired. True,—as his "one sublime idea, the divinity of human nature," opened on his mind, he came more and more to think of Christ as "human"; but always central in his view of God's dealings with the world stood as a great, glorious, beneficent fact, the Revelation of Christianity, in itself and in its circumstances a Miracle. In these ideas the men who with Channing first broke away from Calvinism, the fathers of Unitarianism, all shared. Many of their children still hold them true and very dear.—And when these views are added to our "three points," they together make what is sometimes called "*Channing Unitarianism.*"—"Presumptions in favor of a Revelation." (*Works*, 193-6; 212-3.)—"Evidences of the Christian Revelation." (*Works*, 197--210.)—"On Miracles." (*Works*, 210--8; 221--6; *Life*, 446--451.)—"On Mr. Parker's views." (*Life*, 449--453.)—"The character of Christ original and unparalleled." (*Works*, 218--9; 227--9; 302--10.)—"Christ's character a moral miracle." (*Life*, 450--2.)—"Channing's view of Christ's nature." (In 1815, *Life*, 196--7: in 1822, *Life*, 311: in 1831, *Life*, 444.)—"Immortality confirmed by Christ's resurrection." (*Works*, 354: 359.)—"The Apostles." (*Works*, 430.)

(*The Talk.*—Perhaps no Christian sect has, on the whole, been so closely men of the New Testament faith than these elder Unitarians; and this through their belief in Reason *and* Revelation,—the first making them common-sense interpreters of the last. Their claim is good that the Apostles and early Christians were "Unitarians." How far is that a credit to the party? The Orthodox, more willing to sacrifice reason to literal constructions, have often missed thereby the Bible's meaning, unconsciously suppressing or exaggerating it, in the face of common sense, to favor certain doctrines. On the other hand, the Radicals would regard it as no credit to be thorough-going Bible-men.—Note how the "one sublime idea" destroys the Orthodox idea of Incarnation by fulfilling it. And thus it often is. Look to find the larger truth in some thought that reconciles the differing doctrines in one that fulfils them all: not a "golden mean," however,—which may be a very different thing.)

### 4. Its Transient Elements.—What is "Radical Unitarianism."

Now these views are just such as were spoken of as apt to change. They all refer to events of centuries ago, all depend upon historic evidence. Since Channing's death in 1842, the science of "Comparative Religion" has risen, the art of Bible Criticism has almost been made new, the idea of Evolution has dawned; and, in consequence, the history of all religions is being fast re-written. Channing lived just long enough to forefeel the coming ideas, and to watch young Emerson and Parker, children both of Unitarianism, abandon his belief in Revelation even as he had outgrown the beliefs of Calvinism forty years before. And, as then he and his friends had been but the first of a multitude, so now with Emerson and Parker: to-day we find the Unitarians divided, or rather "united," in two parties, one holding views like his on these historic matters, the other holding views that are more like theirs.

The latter party have followed "Reason in Religion" step until they see in the Bible no "Revelation," but a noble literature whose books record the natural growth of a religion; in "miracles," they see sometimes mere fictions of man's reverent fancy, sometimes the hint of natural laws as yet not understood; in Jesus they see no heavenly commissioner, but a noble soul whose life and death and teachings gave the natural impulse to a higher religion,—a man glorious because "he was true to what is in you and me."—It is *these* views added to our "three points" that together make what is called "*Radical Unitarianism.*" In general, the younger Unitarians, and those of the West, are inclined to be "Radical"; the elder, and those of the East, are more like Channing.

The Orthodox thinker would say of Channing's thought of Christ and Christianity, "It is transient, because too rationalistic." The Radical thinker would say, "Transient, because not rationalistic enough."

(*The Talk.*—Tell what the science of "Comparative Religion" is.—"United:" the first historic use of the word *Unitarians* is said to have referred not to the doctrine of God's Unity, but to a "union" of those who agreed to differ about doctrines peaceably, viz., to "the Union of the Reformed Churches of all parties in Poland, in 1578, in passing an edict decreeing to all persons of all denominations the free exercise of their religion. From this *Union* they were called *Uniti* or *Unitarii.*"—The difference between the two parties is exaggerated by extremists on both sides. Emerson, by his affirmations, is prophet unto all men, now; Parker's iconoclasm still shuts him out from generous official recognition by Unitarians; though many, like Dr. Channing, "send their love" to him. (*Life*, 453.)—Emerson's "Divinity School Address" of 1838 remains the eloquent statement of the views of the new school.)

### 5. Its Permanent Elements.

But what of Channing's thought is likely to *abide?* His emphasis on the Supremacy of Character in God, Christ, Man; on the Nobility of Human Nature; on the use of Reason in Religion. Each one of these "three points" the Orthodoxy of to-day is making more and more its own, while the Calvinism, whose cruel doctrines made the conscience shudder, and whose intolerance at the beginning of the century made the strike for freedom necessary, is retreating from the heart, mind, life and pulpits of "Calvinists" to the silence of their creeds. And so far as Radicals, have changed, it has been to throw still greater emphasis on these same three points. Again, then, Orthodox and Radical unite, this time to testify, "*These* things are *permanent*,—part of the Christianity of the future."

### 6. The Channing Centenary.

Not that Channing, or that Unitarianism, has accomplished all the change: *he* was only "pioneer,"—it is only "leaven." And not that the Christianity of the future is likely to be called "Unitarianism" of any kind: it will rather be, and be called, a spiritualized Orthodoxy, Orthodoxy made rational and moral.

But the result of time on Channing's fame is that the leader of the little Unitarian sect is more and more recognized as belonging to the Christian Church at large,—a teacher of its central faiths, a Prophet of the Soul of Man. His writings are translated into half a dozen languages, and every year more widely known. Within ten years, two "Lives" of him have appeared in French; in English, three new volumes of Letters or Reminiscences, a new volume selected from his sermons, and cheap editions of his "Works" complete. This year (in April, 1880) the centennial anniversary of his birth was celebrated, and in the old world and the new many men of many differing Churches joined to thank God that he had been born.

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